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The Columbian Star.

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JOHN S. MEEHAN,
PUBLISHER.

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Communications.

For the Columbian Star.

THE BISHOP OF NEO-CESAREA.

Gregory, called originally Theodorus, and
Thaumaturgus, was descended
from eminent for their birth and for-
tune. Neo-Cesarea, the metropolis of
Cappadocia, where he was born. He was
very carefully in the learning and
the Gentiles by his father, who
zeal; but, losing his parent
years of age, he, enlarging his
begin by degrees to perceive the
of that religion in which he had been
turned his inclinations to Chris-
tianity. Having laid the necessary ground-
work of his education at home, and studied
for some time, to which he had no
objection, he resolved to accomplish
his foreign travels, for which pur-
pose he went first to Alexandria, then be-
longing to the Platonic school lately
there. Departing from Alexandria,
he travelled probably through Greece,
and a while at Athens; whence re-
turning, he applied himself to the
study of the law; but again growing
of it, he turned to the more agreeable
speculations of philosophy.

Origen, who, at that time,
taught a school at Caesarea, in Pales-
tine, whose renown no doubt was great
in Alexandria, soon reached his ears. To
him, therefore, he repaired, where,
with Firmilian, a Cappadocian, and
other bishop of Caesarea, in that coun-
try, commenced a friendship with him,
giving an extraordinary sympathy and
interest in their tempers and studies;
they jointly put themselves, together
with brother Athenodorus, under the
guidance of that celebrated master. Origen
sought to settle him in the full belief
of Christianity, of which he had some in-
formation, and to ground him in the Ho-
ly Scriptures, as the best system of true
philosophy.

Caesarea was a large and popu-
lar place, but being miserably over-
run with superstition and idolatry,
Christianity had as yet scarce made its en-
trance. However, our young philo-
sopher was appointed to be a guide of souls
to the place of his nativity. Phadinius,
a neighbouring city in
Cappadocia, cast his eye upon him for
his purpose; and it was thought his re-
lating the place would more endear the
conversion to him. But, upon receiving
information of the design, he shifted
his quarters, and, as often as sought for,
he fled to another; so that
he could obtain intelligence of him; he
constituted him bishop of the
place, and how averse soever
he was to be before, he now accepted
the office, when perhaps he had a more
sensible and solemn consecration. The pro-
cedure entered upon was difficult; the
people and neighbourhood being wholly ad-
ded to the worship of demons, and there
being above seventeen Christians in those
parts that he must find a church before
he could govern it. The country was over-
run with heresies; and himself, though ac-
quainted sufficiently in human learning,
altogether unexercised in theological
disputes, began to apply himself directly
to the charge committed to him, and he was
endowed with the power of per-
forming miracles: hence the title Thaumatur-
gus. A wonder-worker, is constantly as-
cribed to him in the writings of the church.
Gregory used to call him a second Moses.

In this faithful and successful government
of his flock, he continued quietly till about
anno domini 250, when he fled from the De-
cian persecution. Beholding the calamitous
state of the times, and considering the frailty
of human nature, and how few, of his new
converts especially, would be able to bear up
under those fierce conflicts in which the cause
of religion would engage them, he seasonably
advised his church a little to decline the force
of the present storms. He, himself, retreated
to a desert mountain, accompanied by none
but a Gentile priest, whom he had converted,
and who ministered to him in the capaci-
ty of deacon. His enemies, being inform-
ed where he lay concealed, went in great
numbers to search for him, but without suc-
cess. After the company had departed,
the informer went directly to the place of
their concealment, where, finding them at
their devotions, and judging their escape to
be the immediate effect of divine preserva-
tion, he fell down at the bishop's feet, gave
himself up to be a Christian, and a compa-
nion of his solitudes and dangers.

As soon as the persecution ceased, Gre-
gory returned to his charge, and establish-
ed in every place anniversary festivals and
solemnities in honour of the martyrs who
had suffered in the late persecution. In the
reign of Gallienus, about the year 260, upon
the irruption of the northern nations into
the Roman empire, the Goths breaking into
Pontus, Asia, and some parts of Greece,
created such confusion, that a neighbour-
ing bishop of those parts wrote to Gregory
for advice what to do: our author's answer,
sent by Euphrasymus, is called his "Cano-
nical Epistle," still extant among his works.
Not long afterwards was convened that syn-
od at Antioch, wherein Paul of Samosata,
bishop of the place, which he did not care to
lose, made a feigned recantation of his
heretical opinions. Our Gregory was among
the chief persons in this synod, which met
in the year 264, but did not long survive it,
dying either this, or most probably the fol-
lowing year. A little before his death, be-
ing sensible that his time drew near, he sent
up and down the city and vicinity to make
a strict inquiry whether there were any
that were yet strangers to the Christian
faith; and it was ascertained that there
were but seventeen idolaters in all; a num-
ber exactly corresponding with that of the
Christians at Neo-Cesarea, when he took
charge of the church in that city.

Basil says he was an evangelical man in
his whole life. In his devotion he showed
the greatest reverence; yea and nay were
the usual measures of his communication.
He was also a man of uncommon meekness
and humility, and a firm adherent to truth.
With respect to the miracles ascribed to
him, they do not rest upon the authority
of his contemporaries, and are more numerous
and extraordinary than will now be readily
credited. His writings are first particularly
mentioned by Hieron, who reckons up his
"Eucharistical Panegyric to Origen," his
short and very useful (as he calls it) "Metaphrase upon Ecclesiastes," several Epistles,
and his Creed, or short exposition of
faith; all of which are still extant, with
the exception of some of his Epistles. Ma-
ny of his writings, however, are supposed
to be lost.

Sabbath Schools.

LONDON SUNDAY SCHOOL UNION.

The Annual Meeting of the London Sun-
day School Union, was held on the 10th of
May last. The Report of the Society's
operations, during the past year, is highly
gratifying. The following extracts from it,
will show what an immense increase has
been effected, in less than half a century,
even in one country, to the first Sunday
School, established by Robert Raikes. This
little school was commenced about the year
1782, and was instructed by a solitary fe-
male; but, at the present time, there are
7,731 schools, and upwards of 75,000 teach-
ers are engaged in the blessed work, in
Great Britain and Ireland, who have un-
der their care almost 1,000,000 precious
souls!

France.

This country presents numerous obstacles
to the promotion of education and religious
instruction. A French pastor writes to the
committee thus: "The progress of some
of the children is very encouraging. I have
every reason to think that the hearts of ma-
ny of them have been touched by the in-
structions they have received. I have now
placed as teachers, twenty young people
whom I have been instructing for these two
years past, and who give me great hope and
satisfaction. I have had reason to rejoice
in witnessing the conduct of many poor
children towards their parents, who wholly
neglected the means of grace. Many
children now preach to their parents, with

the Bible in their hands, and say to their
fathers and mothers, 'come with us to the
house of God, in order to hear the blessed
Gospel of our good Saviour, who died for us
poor miserable sinners.' O let this language
redouble our zeal for Sunday schools. Pray
for these quarters which have been so long
destitute of any means of religious instruc-
tion. May they now profit by them, and
may the Lord bless them to their hearts."
A hymn book for Sunday schools, and a
translation of the Abridged Bible Cate-
chism are about to be published in French.

Germany.

We have accounts of but two Sunday
schools in this country, which are at Ham-
burgh, and contain 750 scholars.

Gibraltar.

A school is established here, which has
103 scholars, and 12 teachers.

Mediterranean.

The Sunday school established at Malta
contains both Greek and English children,
who have committed to memory about forty
thousand verses of Scripture and hymns.
The Greek scholars have learned Watts'
Catechism, which has been translated into
their language; some of them have return-
ed to Greece, and it is hoped that they
have carried with them such religious know-
ledge as will prove an abundant blessing to
them and their country. The Committee
have sent \$19 97, in books, to assist this
interesting school, and they trust that
Greece will again become the seat of sci-
ence and liberty, and especially that she
will regain that divine knowledge and heav-
enly freedom which she possessed in the
days of the Apostles. At Corfu, Mrs.
Lowndes has established a Sabbath school
that contains about 25 children.

India.

The hopes of the Christian missionaries
are founded chiefly on the numerous schools
which are gradually training many thou-
sands of the young in knowledge and reli-
gion. The following are some of the prin-
cipal school establishments: the Calcutta
School Society, 76 schools, 2,800 boys; Chin-
surah, 23 government schools, 2,700 boys;
Bombay, 26 schools, 2,200 boys; Ceylon, 51
schools, 1,533 scholars; Tranquebar, 1,750
schools. In addition to the Sunday schools
formerly reported at Calcutta, Bangalore,
and Vepery, similar institutions have been
established at Bombay, with 253 scholars,
and at Vizagapatam, with 250 scholars. A
considerable increase has been made to the
number of female schools in India, and they
are now become too numerous to recapitu-
late. A Ladies' Society has been formed to
promote native female education, from which
much good is likely to arise. Schools are
establishing also for the higher classes of
society, and for imparting a superior de-
scription of instruction. Many young per-
sons are also training up to be the instruc-
tors of others, and some of them will prob-
ably prove the best teachers and mission-
aries to their own countrymen.

Ceylon.

Amongst the 10,000 children who are
taught in the schools by different mission-
ary societies, many instances of good have
arisen. The American missionaries re-
port that, after earnestly seeking the out-
pouring of the Holy Spirit's influences, they
rejoice that a revival has taken place, and
80 persons, chiefly the elder scholars of
both sexes, profess themselves concerned
to live a Christian life to the glory of God.
The Rev. B. Clough, a Wesleyan mission-
ary, says, "during the last ten years, if I
may judge from the progress made in the
Wesleyan schools, from 10,000 to 15,000
children have been taught to read the Scrip-
tures." The Rev. Mr. Knight, a church
missionary, reports, "there has been a regu-
lar increase of girls at our morning ser-
vice, from about the time when Mrs. Knight
began her instruction on the Sunday after-
noon; the number present at our last ser-
vice was 53, a greater number than we
ever had before, for this Sunday school is a
new thing; it much excites the attention of
the mothers, one and another of whom often
come to see us, though we have not yet
been able to get them to assemble with the
other sex to hear the word of God."

New South Wales.

At Sidney a Depository is opened for Sun-
day school books: about 100 boys and girls
attend Mr. Hill's Sunday school, and those
of the Wesleyans are producing encourag-
ing effects. At Botany Bay, Paramatta,
Castlereagh, and Portland Head, schools
are established.

"A young man from Tonga, one of the
Friendly Islands, after visiting New South
Wales, on his return, described what he
had seen to his relatives; he told them espe-
cially of the Sunday schools, and sacred
attention which the people at Port Jackson
pay to the Sabbath day, and then added,
'the people of Tonga will never be wise
till they adopt the same measures.' The
Chiefs unanimously replied, 'we think so
too.'"

Van Dieman's Land.

A Wesleyan Sunday School Union has
been established, to which your committee
has sent a supply of books. The following
is an extract of a letter from the Secretary:
'In a community so peculiarly character-
ized by habits of irreligion, and of vice, as
that of Van Dieman's Land, Sunday schools
are of transcendent importance. Over the
far greater part of our adult population, we
mourn almost as those without hope; but
the rising generation excites our liveliest
hopes. The youth of this colony are in
general of a docile and virtuous race, and
if religious instruction only be extensively

and zealously imparted to their flexible
minds, a reformation will be gradually ef-
fected in the tone of public morals. Our
Union consists at present of three schools:
one in Hobart's Town, one at Kangaroo
Point, and an adult school at the Peniten-
tiary. The number of scholars is 79.

South Seas.

In the Georgian and Society Islands there
are 2,500 adults, and 2,300 children receiv-
ing school instruction from the London Mis-
sionary Society. It is pleasing to observe
that the Christian Sabbath is commonly re-
cognised, and that many native teachers
are coming forward. The committee have
sent some books to Huahine, where the
Sunday school is very prosperous, and
where about 80 of the young people, chil-
dren of members of the church, are of very
hopeful character. Dr. Watts' First Cate-
chism, and his Scripture History, have been
translated by Mr. Barff.

West Africa.

During the past year the numerous
schools of the Church Missionary Society
have continued to diffuse their benefits
among the liberated Africans; though the
cause of religious instruction in general has
suffered much from the death of many of
the missionaries. The Wesleyan Mission
has a school at Bathurst, and the Society of
Friends a 'First Day' school at Birkow.

South Africa.

The Sabbath school at the Rev. Dr.
Philips' has an average attendance of 70
children, who are taught by 12 teachers.
At Stellenbosch, a Sunday school has been
established for the benefit of the slaves. At
Pacaltsdorp the school contains from 50 to
60 boys. Respecting the Sabbath school at
Bethelsdorp, Dr. Philips writes: 'The peo-
ple meet at eight o'clock in the morning,
and afternoon. This school exhibits a plea-
sing spectacle. Here all is activity; the
wives of the missionaries, and the daugh-
ters of others, belonging to the Institution,
with the Messrs. Kemps, the merchants, are
all engaged; and it is a delightful sight to
see all ages, from childhood to gray hairs,
under such superintendence, conning over
their lessons, from the A B C to the most
advanced classes, reading the most difficult
parts of the sacred Scriptures without the
aid of spelling. There is scarcely any thing
at Bethelsdorp I take more pleasure in than
this school. Here we see all the energies
of the Institution, all the talents of the sta-
tion, in full exercise; and it is truly affect-
ing to see children of seven and ten years
of age, (which is frequently the case,) act-
ing as monitors to classes of aged people,
from 40 to 70 years of age.' Mr. Barker
says, 'the Sunday scholars are taught in
Dutch; the whole place, old and young, as-
semble on the Lord's day for instruction;
it is a pleasing sight to see a whole village
assemble to learn to read.'

The Albany Sunday School Union con-
tains 300 children, of whom 130 are Hotten-
tots and Slaves, 'who,' says Mr. Snow,
'though the children of a people proverbially
filthy, appear at school, every Sunday,
as clean in their persons, and as decent in
their attire, as the poor children of any vil-
lage in England.'

The Report next notices the schools in
the United States, the establishment of the
American Sunday School Union, and a
grant to this society of books to the amount
of \$63.55, which is gratefully acknowl-
edged, and as many of the books are reprint-
ing, we unite in their desire, that they may
"be found useful on this side of the Atlan-
tic."

African Islands.

Mr. Le Brun's Sunday school at the Mau-
ritius, or Isle of France, is generally at-
tended by from 60 to 70 boys and girls, who
have made great progress in their Bible and
Catechism, and in learning the Psalms. The
progress of education in Madagascar, in the
schools of the London Missionary Society, is
very pleasing. The children under tuition
are about 1,200. The King takes a lively
interest in the schools. On the Sabbath day
the children are catechized from six to
eight in the morning, both in English and
Malagash; at half past one, they are ques-
tioned on general subjects, and the Scrip-
tures are read by them and translated into
their own language; at half past four they
meet again to sing a few hymns in English
and Malagash. Several catechisms and ele-
mentary books, and a small collection of
hymns have been prepared.

The accounts from British America and
the West India Islands are not more recent
than we have laid before our readers, ex-
cept the following extracts of letters re-
ceived recently by the Committee. "I re-
member when we began Sunday school in
St. John's, fifteen years ago, there was such
prejudice against it, with the planters, that
one of them ordered their primers to be
taken away from them; but now I do not
know one who objects to, and most of them
further, the cause. School houses are now
erected on many sugar plantations, by the
attorneys, where the children receive in-
struction, not only on Sundays, but also some
hours through the week." In Grenada,
there are 303 scholars; the following is an
extract of a letter received by the Com-
mittee. "It is seldom a child in Grenada
is heard to swear; they are growing up in
moral habits, and a few appear to have a
serious concern for salvation; these are
met weekly by two pious teachers, and may
hereafter become members of a Christian
society. Our Sunday school children have
already brought their pence to buy books
for their own use, and their little offering
amounts to two guineas: supply our neces-
sities, and the children's guineas shall be

young." A letter from St. Martin, mentions
a pleasing fact: "A Juvenile Association
has been formed in the school, to assist
those parents who cannot clothe their
children, so as to send them to school; the
children have already subscribed nearly
three dollars per month towards this bene-
volent design." The following is an extract
of a letter the Committee have received
from St. Vincent's. "It was not till lately
that the children of slaves were allowed
to attend the Sunday school—to confer on
them religious instruction will be conferring
on them the greatest earthly good, and will
be preparing them for heavenly and eternal
blessings. In behalf of these we crave
your assistance, for without this we must re-
fuse them admission to our schools, and
must absolutely dismiss some of those al-
ready received. Out of 500 scholars, 300
are slaves."

Under the head of Domestic Occurrences
the Committee, among other things, state
that 200,000 copies of their Spelling Book,
have been sold during the year; and that in
order to encourage the formation, and per-
manent establishment of Sunday School De-
positories, they have granted 1,000 Cate-
chisms and 1,000 Spelling Books, when the
number of scholars in any Union amounts
to 1,000, and under that amount, accord-
ing to the number of scholars. The grants
are kept in stock for the use of schools, and
the money arising from sales are laid out in
new supplies.

The sales last year, of the London Union,
amounted to about \$19,250, and consisted
of 670,070 books, &c. The total amount of
grants in money and books, made during the
year, amounts to about \$1,150, and the total
number of books gratuitously issued was
49,641.

The following is a summary of the re-
turns the Committee has received:
Four London Auxiliaries, 392 schools;
5,417 teachers; 58,644 scholars. County
Unions, &c. including Wales, 1,080 schools;
54,030 teachers; 536,591 scholars. Sabbath
School Union for Scotland, 1,293 schools;
3,000 teachers; 71,300 scholars. Total re-
ported in Great Britain, 5,764 schools;
62,447 teachers; 666,535 scholars.

In addition to the above may be men-
tioned, although not in connexion with the Sun-
day School Union:

The Sunday School Society for Ireland,
1,702 schools; 12,837 teachers; 150,831
scholars. The Hibernian Society's Sunday
Schools, 265 schools; — teachers 20,661
scholars. The total amount of the above, in
Great Britain and Ireland, is 7,731 schools;
75,284 teachers; 838,027 scholars. Last
year the numbers were 7,537 schools; 74,614
teachers; 812,305 scholars. Which, com-
pared with the report of last year, is an ad-
dition of 194 schools; 670 teachers; 25,722
scholars.

The Committee observe with delight the
encouraging spread of knowledge, and es-
pecially of religious knowledge, both at
home and abroad, while in all their efforts
for the instruction of the young, they desire
to depend for the blessing on Him who has
promised: "I will pour water on him that
is thirsty, and floods upon the dry ground:
I will pour my Spirit upon thy seed, and my
blessing upon thine offspring: and they shall
spring up as among the grass, as willows by
the watercourses."—Isaiah xlv. 3, 4.

Religious.

SUMMARY.

Irish Evangelical Society.—The Irish
Evangelical Society, says the Recorder and
Telegraph, has a Missionary Academy in
Dublin, containing 8 students. It has 18
stations in different parts of Ireland, com-
prising a district of 10 or 20 miles each,
including from 4 to 10 towns or villages,
which are regularly visited in a round of
itinerating labour. At each place the mis-
ter circulates copies of the Holy Scrip-
tures and religious tracts; when practica-
ble, he establishes and superintends Sab-
bath Schools, as well as preaches the Gos-
pel of Christ. The Society has also five na-
tive teachers, who are labouring in the ver-
nacular language of Ireland, and reading
the Scriptures from cabin to cabin. The
prospects are encouraging.

The Baptist Home Missionary Society,
London, which was instituted in 1797, now
employs twenty-four Missionaries, who are
men devoted to the work. In addition to
the aid which this Society affords to the
above-named Missionaries, occasional assist-
ance is also afforded to upwards of eighty
Village Preachers, who supply nearly 400
places in England, Wales, and the adjacent
Islands. In most instances, these places
would, without these labours, be destitute of
evangelical instruction. A happy conse-
quence which has followed the labours is,
that the number of Sunday Schools connect-
ed with these Missionary Stations is now
about 120.

Mission to the Samoedies.—The Russian
church has recently sent two priests, un-
der the sanction of the Emperor, for the
instruction of the Samoedies, a savage peo-
ple, about 20,000 in number, who roam over
the immense frozen deserts which extend
along the ocean, forming the northern bound-
ary of Asiatic Russia, through a distance
of more than 2,000 miles. An adequate
provision has been made by the govern-
ment for the support of the missionaries.

Missionary in the Crimea.—A letter has
been received by a gentleman in Boston,
from the Rev. J. J. Caruthers, employed in
the Crimea, by the Scottish Missionary So-
ciety. The letter is dated Aug. 7, 1824,
and is accompanied by a journal written in

1823.—The journal gives an account of the first Christian convert from among the Mahometans in the Crimea. At the latest date, Sept. 7, 1823, there were several inquirers, some of whom were very serious and attentive.

Taking the Veil.—The Georgetown (D. C.) Metropolitan states, that, on Monday last, "the very interesting but painful ceremony of taking the veil was witnessed at the Visitation in this town. The subject who bid adieu to all the substantial pleasures of life, for the cross and the cloister, was the amiable and interesting daughter of Captain Jones, of the Navy. There is, to us, something peculiarly revolting in the idea of a young and beautiful creature immuring herself in a convent, and becoming excluded from all the joys and pleasures of a society she was well calculated to adorn. It really appears to us something like shutting a living body in a sepulchre to pine out an existence among dead men's bones, and hollow shapeless skulls."

Cherokees of the Arkansas.—At the last Monthly concert, says the Boston Recorder, the cheering information was communicated, that the Holy Spirit is manifestly present among the Cherokees of the Arkansas. Meetings began to be more than usually frequented, as early as the latter part of January. About this time, Mr. Washburn (one of the missionaries at Dwight) visited a settlement of Indians at Mulberry, further up the river. He called on every family, about 30 in number, and was received with kindness by them all. Not one individual, except some infidel whites, but was willing, and even anxious, to receive instruction. Many seemed impressed; and on the Sabbath every individual in the settlement, with the exception above-mentioned, was present at public worship. The journal of the missionaries, as published in the Herald, is brought down to the last of March; at which time the prospects continued favourable. The harvest seemed white, and ready to be gathered in.

A Premium offered.—We are authorized to say, says the Editor of the Southern Intelligencer, that a Premium of One Hundred Dollars will be given for the best Essay on the following question: "What Religious and Political changes have taken place within the past twenty years, indicating the advancement of the Redeemer's Kingdom on earth?" In this Essay facts are to be connected with Scripture prophecy. The work must not be less than sixty pages duodecimo, and must be forwarded previous to the 1st of March, 1826, free of expense, to Samuel Henry Dickson, M. D. of S. C. It is requested that the name of each competitor be given in a sealed paper, having a mark, corresponding with another on the work. No seal will be broken but that belonging to the successful essay; and the unsuccessful ones will be returned according to direction.

Excluded Minister.—The Baptist church of Lowell and Denmark, New-York, has excluded Ruel Lothrop from her fellowship, leaving him to the righteous judgment of God, who will reward every man "according to his work." The charge against him was for immorality, particularly of intemperance and abuse of his wife.

American Bible Society.—The Treasurer of this Society, acknowledges the receipt of \$2,932 78, during the month of July. The Agent reports the following issues during the same period—2345 Bibles, and 1817 Testaments. Value, \$2,437 43.

Episcopal Theological Seminary.—On Thursday, July 28th, the ceremony of laying the foundation stone of the General Theological Seminary of the Protestant Episcopal Church of the United States, was performed, with the customary solemnities, at Greenwich. The lot on which the edifice is to be erected, was presented to the Institution by Clement C. Moore, Esq. It is beautifully situated on one of the avenues of New-York city, and extends back to the North river, embracing about five acres.

Middlebury College.—It is stated in the Report of the General Convention of Vermont, that two thirds of the students of Middlebury College are hopelessly pious, and that this circumstance has thrown such a salutary influence over the College, that not one case of dishonorable offence has occurred during the year.

Mission at Colombo.—The Christian Watchman contains a letter from the Rev. Mr. Chater, Baptist missionary at Colombo, Ceylon, dated October 4, 1824, which states that on the first Sabbath of September, their little church received an addition of eight members; one by restoration, and seven by baptism, on profession of faith in the Redeemer. It was expected that two others would be admitted soon.

Friends in England.—The Recorder and Telegraph states, that a member of the "Society of Friends" in England, has addressed an appeal to his brethren in behalf of missions; and that this denomination in England is, in general, much more orthodox than in the United States.

Free Schools in England.—At the late annual meeting of the "National Society for the education of the poor in the principles of the Established Church" in London, the report stated that the collections, hitherto made, amounted to £28,280 (\$125,563); that the number of schools connected with the Institution amounted to 2,305; and that the number of persons educated at these schools was 456,000, being an increase of 2,000 since the last report. The balance in hand was \$16,000.

Bible Societies.—The Abbeville (S. C.) Bible Society, since its organization, two years ago, has procured 568 Bibles and Testaments; of which 254 have been issued from the Depository. The receipts of the past year amounted (including \$27 from sale of Bibles) to \$167. In the treasury, at the time of the annual meeting, \$114; of which \$100 were then set apart as a donation to the American Bible Society.

From the Seventeenth Annual Report of the Massachusetts Society, the receipts during the year ending June 8th, amounted to \$1,790. Issues from the Depository, 117 large Bibles, 954 small Bibles, and 895 Testaments. Total 1966. The sum of \$500 has also been transmitted to the American Bible Society.

A meeting of friends of the Bible Society, was called a few days since, in Worcester, (Mass.) by delegates from the American Bible Society, appointed to visit that part of the country. Addresses were delivered on the occasion, by the delegates; and by S. V. Wilder, Esq. after which a collection was

taken up, and before the delegates left the village, more than six hundred dollars had been contributed by its inhabitants to the funds of the Society!

American Jews' Society.—The Brattleborough Messenger states, that, in the course of eight weeks the Rev. Mr. Frey, Agent for the American Jews' Society, has travelled more than 1000 miles in Vermont, collected about \$1,400, and formed 75 Auxiliary Societies.

Sunday Schools.—Tracts.—At the recent annual meeting of the Rutland, Vt. Consociation it was voted "that this consociation, recommend to their churches to organize Sabbath Schools on the plan of the American Sunday School Union."

The Nassau Hall Tract Society, at Princeton, N. J. has distributed, during the past year, 4948 of these little messengers—1350 of them among the crowd collected on the day of the College Commencement.—Whole number distributed since the society was formed, about 60,000.

Valuable Present.—The Boston Female Juvenile Society "have presented a complete set (42 vols. 4to) of Rees' Cyclopaedia to Waterville College.

Mr. Owen's Settlement.—One of Mr. Owen's Harmony inhabitants writes, s-v-s the Freeman's Journal, "one of the two churches has been transformed into a Hall, where we repair every day for the purpose of reading, hearing the news, singing, dancing, &c." for two hours. Mr. O.'s religious principles have been strongly objected to. We trust he does not mean to oust morality from his kingdom.

The Marine Republic.—During the last year, says the Mariner's Magazine, the agent of the London Seamen's Society visited in that port 4619 vessels! and besides distributing a large number of tracts, sold among the sailors 1431 Bibles! Calculation is baffled, and imagination loses itself in attempting to estimate the amount of good that these visits, pious and Howare-like, may have effected. If this course was pursued in every Christian port, the moral aspect of seamen, now haggard and hideous, would soon become sober and dignified. In American Ports the Societies are too feeble and impoverished to be energetic or liberal. Without aid from the interior, and contracted in resources at home, their operations are necessarily circumscribed. Thus endowed and unsupported, they may linger and struggle a while, but must, ere long, sink into inactivity or dissolution.

British Christians have the honour of first establishing Societies to promote the present comfort and future happiness of seamen, and of employing the first sea-missionary. The Rev. W. Angus, formerly a sea-captain, a man of fortune, and in the prime of life, was ordained to this charge at Bristol, Eng. May 1st, 1822, and has ever since been actively and usefully engaged, at his own expense.

Christians of all classes, in every part of England, appear to be as much interested, and are as actively engaged in the seamen's cause, as the pious and benevolent through every parish in our country are in the cause of missions. The consequence is, that the moral character of British seamen is rapidly improving under the mighty and concentrated efforts that are made.

The Right Hon. Lord Gambier is President of the Port of London Society, which was formed in 1818. The Lord Provost of Edinburgh is President of the Edinburgh Seamen's Friend Society, formed in 1820. The Bristol Society has Sir George Mowat for its President; and Admiral Lord Viscount Exmouth presides over the Liverpool Seamen's Friend Society.

Marine Schools. both for the Sabbath and the week, have been established in various European ports. They have experienced a transforming influence among the children of Seamen in Liverpool. In the daily school 175 boys, picked up about the vessels and boarding-houses, are now receiving instruction; many are good geographers, and are versed in accounts, and all are pursuing the various branches of common school education. All that could reasonably be expected is realized in the Sabbath School. The Mariners' Church Sabbath School in this city is comparatively feeble.

The Liverpool Seamen's Friend Society numbers 21 members, whose annual subscriptions exceed ten pounds sterling each! The whole number of members is about 200.

Conversion of Seamen.—Five thousand seamen, says the British Sailor's Magazine, have been converted to God in England, since the Bethel flag was hoisted in 1817! Such are the triumphs of Bethel Societies! Has any other Society, having so limited a sphere of action, though none are so penuriously supported, been equally blessed in its labours? Christians will you not aid this blessed cause?

Baptist Convention for the State of Rhode Island and its vicinity.—On the 12th day of May last, a meeting was held, agreeably to previous notice, at the Vestry of the First Baptist meeting house, in Providence, for the purpose of forming a Baptist Convention for this State. The meeting was addressed by several brethren, who explained the nature and designs of the proposed Convention, gave a view of the great need of such an institution, and urged its immediate formation. It was resolved that such a convention be organized, and a Constitution was read, which, after some discussion, was accepted.

To afford a further opportunity for deliberation, on this subject, the Convention adjourned, to meet again in Providence, on the first Thursday in August.

On the 4th instant the Convention met, agreeably to adjournment. The Constitution was again read, and after receiving some modifications, was adopted.

The Convention then proceeded to the election of officers, and the following gentlemen were chosen: Rev. Stephen Gano, President; Rev. David Benedict, Secretary; Hugh H. Brown, Treasurer; and twelve Managers.

The Rev. Peter Ludlow was appointed to preach at the annual meeting of the Convention in Providence, on the 2d Wednesday of April next.

From the New-York Observer.

SARATOGA SPRINGS, July 30, 1825.

A meeting of several individuals friendly to the interest of the Lord Jesus Christ in the world, was held in this village, for the purpose of considering the expediency of establishing a house of entertainment in this

place, to which the friends of religion and morality may resort.

S. V. S. Wilder, Esq. of Bolton, Mass. was called to the chair, and the Rev. Dr. S. N. Rowan, of New-York, was chosen Secretary.

Begun with prayer.

The Chairman stated the object of the meeting, and called on the gentlemen present to express their opinions in relation to it. Whereupon, it was Resolved—

I. That if any friend to Christ should establish a religious house in this village, the members of this meeting will use their influence to encourage its patronage and support, provided he shall conform to the regulations hereafter recommended.

II. The following rules were adopted for the regulation of such an establishment, and are hereby recommended to any individual who may open a house of the kind contemplated, viz.

1. A portion of Scripture shall be read, prayers shall be offered up at the throne of grace, and, when convenient, a few verses of a psalm or hymn be sung every morning and evening, in the principal hall or saloon of the house; and at such time as will best accord with the domestic arrangements.

2. A blessing shall be implored at each meal.

3. It shall be the duty of the master of the establishment to call upon any evangelical clergyman, or pious layman, to perform the duties above named; and in case no such person be present, he is to lead in these religious services himself.

4. It is deemed desirable, that in this establishment, one evening in the week, at least, be particularly appropriated to a more extended exposition of the precious Gospel of God our Saviour.

III. Resolved, That it be recommended to the clergymen who are, or may be, located in the different boarding houses in this village, to cause notice to be given, that in some convenient room, and at a given time, in their respective places of residence, they will lead in religious worship; and give a general invitation, that all who are disposed, may attend.

IV. Resolved, That it be recommended to the friends of religion, who are not clergymen, to use their influence in the encouragement of religious services in the different boarding houses where they may be located.

V. Resolved, That the editors of the different religious newspapers be requested to publish the foregoing proceedings; and that when such house is established, the master thereof be requested to give notice of the same to the public.

Adjourned, closing with prayer.

Summary of News.

FOREIGN.

LATEST FROM EUROPE.

By the arrival at New-York, of the ships Manchester, Captain Lee, and Ephraim, Captain Sprague, from Liverpool, London dates to the 5th of July have been received. Parliament was to be prorogued on the 6th. The cotton market appears not to have experienced any depression since our last advices. On Monday, the 27th of June, 5000 bales were sold in Liverpool, half to the trade and half on speculation, at prices fully supporting our former quotations.

The Liverpool Advertiser of the 28th, states, that owing to indisposition from his voyage, our Minister, Mr. King, had declined to accept the invitation to a public dinner in Liverpool.

On the 21st, in the House of Commons, Mr. Brougham made certain inquiries respecting the motives of France for continuing the military occupation of Spain. Mr. Canning, in answer, expressed his perfect conviction, that the French government was sincerely anxious to withdraw, with as little loss of time as possible, that portion of their army which at present remains in the Peninsula.

Africa.—We learn from the Glasgow Courier, that an extensive company of British merchants, of high character, capital, and knowledge, has been formed to open and carry on a trade with the African coast. They have obtained the cession of the Island of Fernando Po, an island sixty miles in extent, lying near the coast of Benin, and abundant in the growth of sugar cane, rice and tobacco. It is there proposed to open a trade with the countries on the continent washed by the great rivers in the Bights of Benin and Biafra. It is further contemplated to supply from this source the West India colonies with various articles of live stock, while the produce of the mother country will be exchanged to a great extent for these great advantages. In connexion with these great advantages, it is proposed by the British Admiralty, from the commanding position afforded by the Fernando Po, to watch the progress of the slave trade. This plan affords a healthy rendezvous for the British navy, employed on the African coast, and commands the great outlets and inlets to the African continent. We are further assured that this business is in the hands of high and honourable men, who mean to raise up and establish powerful commercial depots and colonies to their country. In the course of a few years they expect to behold commerce, agriculture and knowledge marching rapidly into the darkest recesses of Africa.

Hurricane in the West Indies.—By the arrival at New-York of several vessels from the West Indies, we learn that a severe gale has been experienced in the West Indies. The following particulars will give some idea of its fury.

The storm commenced at St. Pierre's on the 26th of July, and continued from 9 o'clock in the morning. The most severe part of the gale was at about 2 o'clock, from the southerly direction. No French ships were lost. Three American vessels, two brigs and one schooner, were driven ashore and went to pieces. The plantations there did not suffer much.

At Guadaloupe the gale was most violent at a quarter past 10. All the buildings belonging to government were destroyed.

At Basseterre nearly two hundred persons were killed. In that quarter the plantations suffered much. At Point Petre several American vessels and French coasters were ashore. The latter sustained more or less damage. The plantations there received some injury.

All the vessels anchored at Roseaux, (Dominique,) were lost. Some vessels, also, were lost at Barbadoes, St. Lucia, and Antigua. All the Islands to the windward are supposed to have been more or less affected by the hurricane.

At St. Thomas, the gale commenced on the afternoon of the 26th ult. About midnight the wind increased to an alarming degree, and continued so until the morning of the 27th. During the night a number of vessels were driven ashore. In all two brigs, seven or eight schooners, eight sloops, and several small craft, were entirely lost. All the wharves are much injured, and a number of fences blown down.

MISCELLANEOUS.

Naval Courts Martial.—The court martial appointed for the trial of Commodore Porter, which convened in this City on the 7th of July, reported its decision to the Navy Department on Saturday last. Two charges had been exhibited to the Court against the Commodore. The first—"Disobedience of orders, and conduct unbecoming an officer," referred to his proceedings at Foxardo. The second, "Insubordinate conduct, and conduct unbecoming an officer," related to letters which he wrote to the President of the United States and to the Secretary of the Navy, and to the publication of a pamphlet detailing the proceedings of a Court of Inquiry to investigate his conduct at Foxardo and printing in this pamphlet the orders and some other communications addressed to him by the Navy Department.

The Court was composed of the following members: Captain James Baron, President; Captains Thomas Tingey, James Biddle, Charles G. Ridgely, R. T. Spence, John Downes, John D. Henley, Jesse D. Elliott, Thomas Brown, James Renshaw, Alexander S. Wadsworth, Charles C. B. Thompson, and George W. Rodgers.

Richard S. Cox, Esq. Judge Advocate. Walter Jones, Esq. Counsel for the accused. The Court decided that the Commodore was guilty of both charges; and therefore sentenced and adjudged him to be suspended for the term of six months. This sentence has been approved by the President of the United States.

In deciding upon the first charge, and the specification under it, the Court observes that it "feels itself called upon to ascribe the conduct of the accused, which is deemed censurable, to an anxious disposition on his part to maintain the honour, and advance the interest, of the nation and of the service."

Lieutenant E. D. Whitlock was then tried upon a charge of neglect of duty, found guilty, and sentenced to be suspended, without pay or emoluments, for the term of two years.

Lieutenant William M. Hunter was also tried upon a charge of neglect of duty, for permitting a foreigner, by the name of Madrid, to be received on board the Franklin, without informing his commanding officer, but was acquitted.

The Court was then re-organized, for the trial of Commodore Stewart. It consists of the same members that composed the first Court, with the exception of Captains Tingey, Ridgely, Downes, and Biddle, in whose places Captains William M. Crane, Stephen Cassin, and George W. Read have been appointed. The Court convened on Thursday last, at ten o'clock, and after taking the prescribed oaths, proceeded to business. R. S. Cox, Esq. is Judge Advocate; and Messrs. Hopkinson and Taylor have been admitted as Counsel for the accused. The Commodore is tried on four general charges, which are set forth in thirty-nine specifications. The Court will be engaged for some days, it is probable, in examining witnesses.

General Lafayette.—The General, accompanied by his son and Secretary, left Washington City on Saturday last, in the steam-boat Mount Vernon, for Virginia, on a farewell visit to Mr. Jefferson, Mr. Madison, and some other gentlemen in that part of the country. It is understood that he will not return to this city before the 24th instant. A New-Orleans paper of July 11th, says—"We learn by the steam-boat Gen. Brown, from St. Louis, that the carriage which had been presented to General Lafayette, by the heirs of General Washington, and which sunk in the Mechanic, has been regained, as well as the gold headed cane. Hopes were entertained that the General's trunk with his papers would also be found."

Creek Indians.—We understand that the United States' troops lately ordered to the Creek Nation, by Gen. Gaines, have arrived there. Major T. P. Andrews, the Special Agent of the United States to investigate the Creek disturbances, returned to Washington City last Saturday morning. It is said that before he left Middleville he reinstated Col. Crowell in the office of Indian Agent, from which he had been suspended during the investigation.

The Indians.—The Michigan Herald states, that an unusually large number of Indians have visited Malden this summer. It is computed that there are, at and near that place, at the present time, not less than 8,000. All who have visited that post, have been liberally supplied with presents. It is said, that the usual amount of goods annually sent to Malden, as presents for the Indians, is twenty thousand pounds sterling, and that the amount has been greatly increased this year.

A Sacrifice.—We were informed last Thursday, says the Detroit Gazette, of the 2d inst. that the Sacs, at Malden, who brought some prisoners with them from the Mississippi, killed three and burnt their bodies.

Virginia.—We are gratified to learn, says the Richmond Enquirer, that, in addition to the sum of \$50,000 heretofore received, (and which had been appropriated by the Legislature to the University of Virginia,) the Treasurer of the State has received the further sum of \$128,480 11 cents from the Treasury of the United States, being the whole amount claimed by Virginia for interest actually paid on money advanced by her for the United States during the late war. The sum last received will be added to the literary fund.

Historical Notes.—Judge Griffith, of Burlington, New-Jersey, the accomplished author of the "Law Register," has just published an octavo volume of 300 pages, small sized (minim) type, under the unassuming title of "Historical Notes." The work is meant, by its author, says the United

States' Gazette, to accompany his letter, and as the events particularly referred to, are connected with civilians, the values the standing of every lawyer, and the standing of his profession.

Medical Premium.—At the Annual Meeting of the Boylston Medical Committee, Harvard University, held in Boston, 3d, 1825, it was

Voted, That the Boylston Medal, of silver, be awarded to the author of a dissertation on the question, "To what cause has the Vaccine Disease been found to be preventative of the Small-pox?" which was prefixed the motto, *Optima commenta delecta, nature judicium firmat.*—The corresponding packet found to contain the name of John B. Hooper, 161 Broadway, New-York.

Hooping Cough.—The Medical Academy states, that a plaster of gum galbanum applied to the chest, cures this complaint. **Cure for Dysentery.**—A decoction of roots of Blackberry bushes is a safe, and speedy cure for the dysentery. receipt was obtained from the Oculists.

Wind Churn.—An Editor of a published in Itica, N. Y. has discovered the course of his rambles, a windmill of two pair of lofty wings are expanded, and by their revolutions expand a crank, to which is attached a rod, the end of this rod a lever is joined, and the lever the dasher of a common churn.

Propelling Vessels.—The New-York Gazette, of Saturday, mentions, that Henry B. Myer, of that village, has invented an improved method of propelling vessels. "The superiority of this plan," says the Gazette, "has been tested by careful experiment, and at the most unfavourable trial, the result was 41 to 26 in favour of his machine, the same power being applied to each."

Mortality.—The deaths in New-York during the week ending last Saturday amounted to 122; of which 17 were caused by consumption; 5 by cholera, and 10 by dysentery. In Philadelphia, during the same time, were 14 cholera morbus, 14; convulsions, 5; dysentery, 5; debility, 10; and diarrhoea, 10.

French Fleet.—The French fleet, mentioned in our last, has arrived in Hampton Roads. It consists of 11 vessels, and is under the command of Admiral Baudin. Grivel. On coming to anchor in the senior Admiral's ship fired a salute, which was answered by a corresponding number of guns from fortress Monroe. The names of the vessels, and their rates, stated in the Norfolk Herald, are as follows: L'Eclair, 80 guns; Le Jean Bart, 74; Venus, 60; La Clorinde, 60; La Thetis, 44; La Magicienne, 44; La Nymphe, 44; La Medee, 44; corvette La Salamandre, and brigs Le Curieux and L'Antelope. It is reported that the squadron will remain on our waters until the hurricane season in the West Indies is over.

New-York Canals.—A correspondent of the New-York Commercial Advertiser writes—"The Canal, I understand, will be completed about the middle of September, when we shall have an uninterrupted communication from your city to the remote regions of the west. Thus far, season, the business done on the Canal exceeded expectation. Nearly double number of boats have passed that during the same period last year. From 2066 freight boats have passed: last year during the same time, the number was 20; this is exclusive of the packet boats, which do not enter every trip, but receive also at the commencement of the season. 7 annual toll of the packets is about \$340,000. The whole amount of toll in the month of May, was one hundred thousand dollars, and but little short of that sum in June. It must be remembered, however, that the are the most important months for business. I stated to you last year, that when the Canal should be completed, the next year's toll would be \$600,000. I am now satisfied my expectation will be realized—the toll this year will be about \$500,000."

Population of Ireland.—In the recent made, pursuant to an act of Parliament, the population of Ireland in 1821, is said to be 6,801,829, viz. males 3,341,926, females 3,459,901. The density of this population is 263 persons to an Irish square mile, but three times as populous as Scotland, and a half as populous as France, and as populous as Germany. The population of Ireland to that of England, is as 22 to 107; the latter, however, are not distributed over the country, but congregated in cities and manufacturing districts.

New-Jersey Literary Society.—On Monday, 11th ult. a number of the most distinguished gentlemen, from different parts of the State, met at Nassau Hall, Princeton, and formed an association, to be called the "LITERARY AND PHILOSOPHICAL SOCIETY OF NEW-JERSEY."

Paper from Straw.—M. Louis Lambert of Paris, has taken out a patent in England for the manufacture of paper from straw.

Calico Printing.—An establishment for printing calico is about to be established at Troy, New-York. It is supposed the calicoes and machinery will cost about one million of dollars. A large manufacturing establishment in Manchester, England, is said to be largely interested in this establishment.

Thompson's Island.—By a gentleman passenger in the schooner Thora, which arrived at Charleston, S. C. on the 9th inst. from Key West, we learn that the Yellow Fever was prevailing at that place, to an alarming extent. When Commodore Washington left there, (five or six weeks ago) there were at the Island about 30 marines, and from 30 to 40 sailors. Of this number, when our informant departed, but three of the marines were enabled to perform duty, two-thirds of them being sick, and the remainder lying very ill. Lieut. Com. Thompson was left in a dying state. The vessel was also very fatal among the sick, and but five or six enabled to do duty. Captain James M. Intosh, the Commander of the Island, was down with the fever. Sailors Master Hardy, commanding the Navy Yard, had just recovered from a severe illness.

Naval.—On Saturday, about noon, the Brandywine sailed for the Kettle Bottoms, near Maryland Point, where she will anchor to receive her guns.

The Hornet dropped down the river on Monday last for Norfolk.



COLUMBIAN STAR

WASHINGTON CITY

SATURDAY, AUGUST 20,

NATIONAL INTELLIGENCE

with extreme regret that the unfriendly and unchristianlike conduct of the National-Intelligence

The efforts which are made to propagate the truths of the Christian religion, are not only laudable, but also necessary.

The superior system of ethics, which is the basis of the Christian religion, is so well adapted to the human mind, that we find ourselves in the mazes of speculation, and in the pursuit of a plausible pretext for

After repeated trials we are at one rational conclusion, which is in the least degree satisfactory. If in this we err, a frank acknowledgment of our error, and a confession of the real motives of opposition, are the only course to pursue.

and most persevering in the removal of our doubts and our errors, then, being able to meet the field of reason and of revelation, we possess the propriety of Christian religion to them, on their own intricate merits. The Editor of the National-Intelligence are therefore requested, whether or not, agreeably to our conclusion is correct. That those who oppose the religion of Christianity, believe it to be as good as another religion, consider themselves correct. A man follows the mode of which had been practised by others, he cannot do wrong, no more than that mode may be, either by reason or of nature; and that to change his religion for one not only unnecessary, but more so, is an attempt, whilst it must be unsuccessful, it is also an attempt to unsettle his belief, and is sufficient for his happiness to be attended with the offer of a more faithful for his acceptance.

For the Columbian Star.

Editor,

Persuant to an intimation already contained in my remarks upon the speech of the Rev. W. W. Phelps, in the Unitarian Fund Society, I think enough was said in communication to exonerate the Unitarian from the charge of "deception;" certainly, until more than that produced by the reverend gentlemen next characterize the translations of the scriptures, which have been made in the languages of India. Having learned that the intelligence from this subject has been "much complacency by the public," and has caused a "three times as populous as Scotland, and a half as populous as France, and as populous as Germany. The population of Ireland to that of England, is as 22 to 107; the latter, however, are not distributed over the country, but congregated in cities and manufacturing districts."

India, languages spoken by the whole extent of country from the Indus to the Gulf of Persia, for the purpose of denuding and destroying this complacent form of that "Dr. Carey to the English version into Bengali; from that it was again translated into English, and that last it went through a third, that but little of its original meaning was discovered." Does he "advisedly, and with information?" Does he, or any other, in India, know that the English version of the scriptures, as he intimates, by punning the meaning, it seems, could be "discovered?" Discovering is very possible that Mr. Phelps is able to discover any more than I am aware that either justifies any obligation to acquiesce in the present judges of the interpretation of the scriptures, or that it seems, have found a difficulty in the meaning. It is to be regretted that their difficulty in discerning the meaning of Scripture is not acknowledged in the eastern languages, and that the subject is so obscure.

The poisoned shafts of Mr. Phelps, principally at Dr. Carey

Poetry.

From "Cunningham's Morning Thoughts."
THE HOLY SEPULCHRE.

How sweet, in the musings of faith, to repair
To the garden where Mary delighted to
rove;
To sit by the tomb, where she breathed her
fond prayer,
And paid the sad tribute of sorrow and love:
To see the bright beam which disperses her
fear,
As the Lord of her soul breaks the bars of
his prison;
And the voice of the angel salutes her glad
ear—
The Lord is a captive no more; "He is
risen!"

O! Saviour, as oft as our footsteps we bend,
In penitence to weep at thy grave,
On the wings of thy greatness in pity descend,
Be ready to comfort, be "mighty to save."
We shrink not from scenes of desertion and woe,
If there we may meet with the Lord of our
love:
Contented with Mary to sorrow below,
If, with her, we may drink of thy fountains
above.

From the Virginia Herald.

On visiting the Grave of the Mother of Gen-
eral Washington, at Fredericksburg.

Mother of him whose godlike fame
The good throughout the world revere,
Ah! why, without a stone, or name,
Thus sleep'st thou unregarded here?

Fair pensile branches o'er thee wave,
And Nature decks the chosen dell;
Yet surely o'er thy hallowed grave
A nation's mournful sighs should swell.

Rome, with a burst of filial pride,
The mother of her Gracchi view'd—
And why should we restrain the tide
Of reverential gratitude?

She to sublime Volunna paid
Her tribute of enraptur'd tears,
When the dread chief that voice obey'd
Which sternly curb'd his infant years.

Thou, in the days of Sparta's might,
Hadst high on her illustrious roll
Been rank'd, amid those matrons bright
Who nobly nurs'd the great of soul.

For disciplin'd in Wisdom's school,
The lofty pupil own'd thy sway;
And well might he be skill'd to rule,
So early nurtur'd to obey.

No enervating arts refin'd,
To slumber lull'd his heaven-born might,
No weak indulgence warp'd thy mind,
To cloud the hero's path of light.

Say—when upon thy shielding breast
The saviour of his country hung,
When his soft lip to thine was prest,
 wooing the accents from thy tongue;

Saw'st thou, prescient, o'er his brow,
The shadowy wreath of laurel start?
Or, did thy nightly dream bestow
High visions of his glorious part?

And when his little hands were taught
By thee in simple prayer to rise,
Say—were thy own devotions fraught
With heighten'd incense for the skies?

Well may that realm confiding rest,
Heroes, and mighty chiefs to see,
Who find its infant offspring blest
With monitors and guides like thee.

A future age than ours more just,
With his shall blend thy honour'd name,
And rear, exulting o'er thy dust,
The monument of deathless fame.

And thither bid young mothers wend,
To bless thy spirit as they rove;
And learn, while o'er thy tomb they bend,
For heaven to train the babes they love.

May 21, 1825. H. S.

Miscellany.

Continuation of extracts from the "Christian's Looking-
Glass," a small volume written by the Rev. T. Pringle.

THE CHRISTIAN DELINEATED.

On the Change made in the understanding
by Grace.

One would imagine, from the great
change grace makes in the heart, that those
who really experience it, could not but con-
clude that the work was saving. There is
a wide difference between a man who has
an aversion to the things of God, and one
who sees the whole world to be emptiness
and vanity, without being made a real par-
taker of these things. The one grudges
every moment which he is, on any account,
obliged to devote to religion; he neither
seeks nor wants any comfort in it: the other
follows it with his whole heart; he assures
him that he shall obtain his salvation, and
how much would he prefer this to all the
world! And what can this be ascribed to,
but to the real change God has graciously
made in him? The one walks over the
greatest treasures, and is so blind that he
is no ways apprehensive of any value being
there; the other has got his eyes opened in
such a manner, that he is fully convinced if
he may but partake of this treasure he is
rich for ever. There is a peculiar satisfac-
tion arising from the idea of the infinite love
of God being the sole cause why we differ
from the world.

To obtain this satisfaction, the Christian
must particularly consider the darkness of
his own mind before he was enlightened,
and also the insensibility which is easy to
be discerned in some who have had the
same advantages with himself, and remain
unregenerate. He must call to mind that
he once was ignorant of his own state, and
far from having the least desire after the

things of God, that he fled from that light
—it was disgusting and disagreeable to him.
As the observing Christian will not re-
quire much persuading there has been a
change made in himself, if the effect of
this be agreeable to the word of God, he
need not suspect its being of a saving na-
ture. If he is brought to see all his right-
eousness as filthy rags, and led to depend
wholly on that righteousness which is of
God by faith; if his desires are now to
walk in the Spirit, and not fulfil the lusts of
the flesh; if he now, as a new born babe,
desires the sincere milk of the word, he
will find his own picture described in the
word, and may read it to the joy of his
heart.

The doubting Christian may find many
objections, occasioned by his remaining ig-
norance, which may attack him in different
forms. Sometimes he may fear, if the
knowledge he has had been given him in
special love, he should have had more of
the light of God's countenance with it.
This objection is very common, but it is
often occasioned by the person's own ne-
glect of the means of grace. If Christians
neglect their bodies, as they frequently do
their souls, they would soon complain of pain
and sickness.

It would argue great ignorance to say
we are not alive because we are indolent;
the very desire of the light of God's coun-
tenance is a positive proof of the soul's being
renewed; the being denied this pleasure is
the reason why we hear from it such fears
and complaints. Those who are not alive
to God are silent about these things; they
neither love to talk or think of such things,
and feel a hatred against those who do.

Wherever this is the objection it is one
of the most pleasing kind, as it proves such
a soul is like David, Psalm xlii. 11. *Why
art thou cast down, O my soul? and why
art thou disquieted within me? Hope thou in
God: for I shall yet praise him, who is the
health of my countenance, and my God.* It
is only the living who can complain in this
manner. Let all such wait patiently; he
that shall come, will come, and will not tar-
ry. Many who are now in heaven, have, in
this dark lane, cried out, *Lord, how long
wilt thou hide thy face!* but the light is
sure to come in God's time. The ways of
God are a great deep; some shall be filled
with joy, and others on the very brink of
despair; both are equally dear to God; the
weeping child is as much a child as the re-
joicing one, and as much regarded by the
father.

God's bruised reeds make a melody
which is heard even in heaven, and have as
much the notice and attention of Jehovah
as the praise of arch-angels. The very
tears of such are bottled, and their very
fears are even working together for their
good. Let such bless the name of the Lord
that they cannot sit down contented with a
form, without the power.

How different the language of a man
naturally enlightened! he will never com-
plain of the hidings of God's face—will
never say, *I sought him, but I found him
not*; he is both ignorant of the pleasures of
religion, and the plague of his own heart.

But the Christian who makes this objec-
tion, is wholly different; his light is not
common; by special and saving grace, he
can no more sit down and rest in a form of
godliness, than a hungry man can content
himself with seeing a well spread table
which he is debarred from partaking of;
therefore want of knowledge, not of grace,
is the cause of his complaint.

Some are greatly alarmed on this ac-
count; they cannot remember any particu-
lar time when God wrought this great
work on them; and their fears are much
increased when they hear others, who are
able to describe all the particulars about
their conversion. Though those, who are
able to tell the precise time, may derive
some advantage by it, yet none of these
would be satisfied with having experienced
any extraordinary change at a particular
time, if the effects of such a change were
not agreeable to the word of God. Saul, af-
terwards King Saul, might remember a
great change, and the time of it; but the
consequences proved it to be no saving one;
therefore it is no argument of great wisdom
to depend much upon the knowledge of the
precise time.

Light sometimes comes in as the day;
we do not say it is not day because it came
in gradually: so the revelation of God's salva-
tion to sinners was not given at once, but by
gradual and slow degrees; so it is often in
grace.

Those who have been privileged with a
good education, and have been kept from
open sin, seldom can tell in so particular a
manner as others, who have been brought
up in sin and darkness. A good education
may inform the judgment, but the will and
affections will never make choice of, and
delight in God in Christ, but by the power-
ful working of the Holy Spirit. Let such
as are perplexed with this fear, remember,
it is not so much how the light came, as
what they are brought to see by this light:
this objection, however, is not easily remov-
ed; we are always more ready to lend an
ear to what mortals say, than we are to at-
tend to the word of God.

God works as a sovereign; some, when
they are savingly called, are a long time be-
fore they are led to see into the doctrines of
the Gospel; others are taught them in a
small space of time. So, in his first begin-
ning to work upon the soul, though many
can tell the time and manner of the Lord's
calling them, yet some, upon reflection, will
remember such particular seasons when
they have had remarkable impressions,
which sometimes make it difficult to con-
clude when the real change took place.
Few but can remember particular times of
comfort, when they could, like Jacob, call
the place a Bethel; and all could remem-
ber their times of darkness and barren-
ness, when their language has been, *Oh that
I were as in months past!* Job xxix. 2.

From the Rev. Jos. Edwards' Address.

SACRED ELOQUENCE.

Would you rise to the highest pitch of
sacred eloquence, let the same mind be in
you, which was in Christ Jesus. Let no
trials, no sacrifices, no temptations, turn you
from the path of duty. Walk with God.
Live by faith. Reside at the throne of
grace, and habitually commune with him
who sits upon it. One hour of communion
with God daily amidst the realities of eter-
nity, will do more to make a man excel in
sacred eloquence, than a whole life of la-
borious study without it. Select your text,

prepare your sermon, and preach for eternity.
This will make you truly eloquent. This
was the grand secret in the eloquence of
Baxter, when there was scarce a family,
through an immense congregation, which
was not a family of daily prayer; and which
did not become such through his instrumen-
tality. It was because the fire was kindled
from heaven, which glows on the pages of
his "Saint's Rest," that it has lighted its
thousands to glory. It is because it was
thus kindled, that it continues to burn, and
will continue with increasing brightness and
glory till the last conflagration.

This was the grand secret in the elo-
quence of Brainerd; as it echoed through
the trees of the forest, the savage dropped
his tomahawk, and with streaming eyes
cried Guttumaukalummen, Guttumauka-
lummen, have mercy upon me, have mercy
upon me.

This was the very soul in the eloquence
of Paul, as kings on their thrones trembled,
and beggars leaped for joy. It made songs
of triumph echo through the dungeon, and
carried transports of joy to the rack and
the flames.

Nor has it lost any degree of its power in
eighteen hundred years. No, even now it
melts icy hearts on the cliffs of Greenland,
lights with celestial brightness the plains of
Hindustan; it removes blackness even from
the Hottentot, and opens upon the Otaheitan
the "light of the world."

Excel, my brethren, in this kind of elo-
quence, and extend it through the world; and
the light of the moon will be the light of the
sun! and the light of the sun will be seven-
fold—and the LIGHT OF ZION will eclipse
them. Kings will come to her light, and
princes to the brightness of her rising. Her
sun will not go down by day, and her moon
will not withdraw itself; the Lord will be her
everlasting light, and the Lamb her glory. A
voice will be heard, "The kingdoms of the
world are become the kingdom of our Lord,
and his Christ." And the whole earth will
be full of his glory, as the waters fill the
seas.

From Dr. Miller's Letter on Bible Societies.

ON CIRCULATING THE SCRIPTURES.

I consider the Scriptures as the only in-
fallible rule of faith and practice; and as a
sufficient rule for all who approach them
with humble and honest hearts. I am,
therefore, perfectly willing to co-operate
with any and every person in sending them,
without note or comment, to every son and
daughter of Adam. I consider it as a privi-
lege and an honour to be a member of the
American Bible Society, and of every other
Bible Society within convenient reach; and
my impression of the importance of these
societies in promoting the best interests of
the world, is so far from being impaired,
that it is daily becoming deeper.

In full consistency, as it appears to me,
with all this, when I go into the pulpit, I
think it incumbent on me, not only to re-
commend the Bible in general, to my hear-
ers, but also to declare to them *how I un-
derstand it*. When called upon to assist in
ordaining a minister, I deem it indispensa-
ble to ascertain, by appropriate measures,
how the living teacher whom I am about to
aid in sending forth, is likely to explain the
Word of Life which we commission him to
preach. And when an opportunity is pre-
sented, I do not fail to recommend and cir-
culate the Confession of Faith, and form of
government, and discipline of my own
church. (Presbyterian.) But I should abhor
the thought of withholding a Bible from
an ignorant destitute fellow creature, until I
could accompany the delivery of it with my
own formulas and articles. Just as soon
should I think of withholding a piece of
bread from a starving beggar, until I had
previously engaged him to come under the
government of my own family. I am quite
willing to trust the Bible alone in the hands
of every inhabitant of the globe; and to
leave the question, whether they shall be
connected with this or that denomination,
to their own serious and deliberate de-
cision, aided by that enlightening and sancti-
fying Spirit, who leads his people into all
necessary truth. If I believed, indeed, that
the peculiarities of the church of which I
am a member were essential to salvation; or
that it was impossible for a serious inquirer
to understand the fundamental doctrines of
Scripture, without the assistance of my for-
mularies and expositions, my conduct would
be different. But as I believe neither, I am,
of course, not embarrassed with any of the
consequences of such belief. It is time
enough, in my opinion, when persons make
inquiries with a view to join a particular de-
nomination, or put themselves in the way of
being taught its peculiarities, to meet them
—if candidates for private membership,
with those views of doctrine and order; or
if aspirants to the ministry, with those
"Creeds and Confessions"—the reception of
which appears to me indispensable to the
attainment of ecclesiastical concord and edifi-
cation. Thousands and tens of thousands
who will never have an opportunity of com-
ing within the pale of my own church,
—and who might not be disposed to do it, if
they had,—may yet be willing to receive
Bibles from my hands, and may be forever
benefited by them. Ought I to withhold
from them the precious gift? I dare not do it.

And I am so far from seeing an inconsis-
tency between this decision, and the doctrine
which I have taught concerning church
"creeds," that they appear to me to illus-
trate and strengthen each other.

MISSIONS TO THE HEATHEN.

From Seneca the Proverbialist.

"A Society of Churchmen, who had, for
the last century, been engaged among other
benevolent designs, in conveying the knowl-
edge of Christianity to the heathen, con-
vened a meeting near my aunt's mansion
house, to consider the means of extending
to about sixty millions of poor idolatrous
Hindooes the knowledge of Christianity. Now,
whatever religion and wisdom might urge
upon so plain a point, mere prudence could
not but be alarmed at an attempt, however
quiet, to disturb the creed of sixty millions
of people. Accordingly, having entered
the assembly, I arose, and to the admira-
tion of my aunt, made the following oration.

"I rise, Sir, to oppose the motion which
has been submitted to the assembly, on the
following grounds:

"In the first place, the Hindooes are sav-
ages, and Christianity was never designed
for savages.

"In the second place, the religion of the
Hindooes is a very good religion—why, then,
should we try to change it?

"In the third place, their religion has
made them excellent slaves for centuries—
why, then, teach them a religion which is
only fit for freemen?

"In the fourth place, they are sunk so
deep in vice and misery, that it is impossi-
ble to release them from it—why, then, at-
tempt it?

"In the fifth place, who would think of be-
ginning to convert foreign nations, till we
have converted every one of our own peo-
ple?

"Sixthly, when the time comes for the
general conversion of the world, some sign
will be sent from Heaven to tell us of it.
Such, Sir, are my reasons for resisting the
measure; and who ever promotes it,
and opposes me, is an enthusiast, and an
enemy to the King, and to the Church of
England."

"Having finished my speech, I own that
I expected, as the very smallest return, the
loud acclamations of the astonished clergy.
But a most profound silence ensued; till a
clergyman, who, I then thought, looked old
enough to know better, arose, and thus ad-
dressed the assembly:—

"Instead, Sir, of replying directly to the
reasonings of the speaker who has preced-
ed me, I will simply put another case, and
request his decision upon it. Suppose, in-
stead of the present assembly, a thousand
Peruvians were convened on the banks of
the Amazon, to take into consideration a
supplication from the nations of Europe to
supply them with that bark of Peru, which
is the only known antidote for a very large
class of our diseases. And conceive, if you
will, the preceding speaker, who, I am sure,
would be happy to undertake the embassa-
ge, to be advocate for these feverish and
aguish nations, to the only possessors of
this antidote. Imagine him to arise amid
the tawny multitude, and with much feel-
ing and emphasis to state, that at least sixty
millions of people depended upon their de-
termination for health and life. At once, I
am persuaded, the cry of that multitude
would interrupt the pleadings of the orator,
and one and all would exclaim, 'Give them
bark! give them bark! let not an Euro-
pean perish, whom it is possible for a Peru-
vian to save.' Thus far all would be well.
But conceive, instead of the assembly being
permitted to act upon this benevolent de-
cision, some Peruvian, of an age in which the
prevalence of policy or mere prudence over
justice and benevolence is more intelligible
and pardonable, to arise, and thus address
his countrymen:—

"Peruvians, you are far too precipitate.
Consider, I beseech you, the character and
circumstances of the persons for whom this
privilege is demanded.

"In the first place, they are civilized na-
tions—they read and write; they sleep in
beds, and ride in coaches; they wear coats
and trousers—who, then, will say that bark
is meant for such persons as these?

"In the second place, their fevers and
agues may have many excellencies with
which we are unacquainted—why, then, at-
tempt to cure them?

"In the third place, their fevers and
agues assist exceedingly to thin their ar-
mies—why, then, strengthen them, merely
to destroy ourselves?

"Fourthly, those fevers and agues are so
deep seated and violent, that it is impossible
to cure them—why, then, attempt it?

"In the fifth place, who would think of
curing foreign nations, till we have cured all
the sick in Peru?

"Sixthly, when the time comes for the
general cure of fevers and agues, I have no
doubt but the Great Spirit will give us some
sign from the mountains.

"Such, Peruvians, are my reasons for op-
posing the wish of the speaker; and who-
ever promotes it, or opposes me, is a mad
man, and an enemy both to the Incas and the
Great Spirit."

"Now, then," continued the old clergy-
man, "suppose the Peruvian orator thus to
reason, I should be glad to know by what
answer that young gentleman would repel
his arguments."

"He then, to my infinite horror, sat down,
and left me, with the eyes of the assembly
fixed upon me, as if waiting for my reply,
but not having any precisely ready, I thought
it best to be taken suddenly ill, and to leave
the room."

"WHERE HAS HE GONE?"

It is written of a gentleman who died
very suddenly, that his jester ran to the
other servants, and having told them that
their master was dead, he with much gravity
added, "There, and where is he gone?"
The servants replied, "Why he has gone
to heaven, to be sure." "No," said the
jester; "he has not gone to heaven, I am
certain." The servants, with much warmth,
asked how he knew that his master had not
gone to heaven? The jester then replied,
"Because heaven is a great way off, and I
never knew my master to take a long jour-
ney in my life, but he always talked of it
some time beforehand, and also made pre-
parations for it; but I never heard him
talk about heaven, nor ever saw him mak-
ing any preparations for death; and, there-
fore, I am sure he has not gone to heaven."

UNFAITHFULNESS.

Some years ago, there was a nobleman,
who though a frequent attendant at church,
and very kind to the clergyman of the pa-
rish, lived in the open practice of many
dreadful sins. When laid upon his death-
bed, he sent for the clergyman; and, ad-
dressing him by his name, said: "Did you
know I was living in the practice of such
and such sins?" naming them. "Yes, my
lord; I did." "You did!" (replied the no-
bleman,) then why did you not warn me
of the consequences?"—"I am sorry I did
not," (replied the clergyman,) but I was
afraid of offending your lordship, knowing
how kind you have always been to me; and
having a large family chiefly dependant on
your lordship's favour."—"When he was
suddenly stopped by the nobleman, who ex-
claimed: "Wretched man! through your
negligence I am damned!" And then soon
after expired!

WARNING TO GAMBLERS.

The Report of the Nassau Hall Tract
Society, at the annual meeting in Princeton,
on the 30th ult. relates the following anec-
dote in illustration of the good effects result-
ing from the distribution of Tracts.

"One of the almoners of the Society,"
says the Report, "was permitted to witness,

for his own encouragement, and has re-
ceived for ours, a remarkable instance of
tending form of a tract. This gentleman
served a club of gamblers deeply inter-
ested in their infatigable and mischievous
gaming table a tract, entitled a "Warning
to Gamblers." It caught the eye of one
engaged at the rest, who took it up, and
began to read it aloud. The weight of its
sentiments, the vivacity of its style, and
singular and alarming nature of some of
facts narrated, excited the attention of
his comrades. At once they were un-
der the influence of its power, and de-
sisted from their sport, destroyed
cards, and repaired to a religious meet-
ing held that evening in the neighborhood.
They were apparently much affected,
with solicitude requested more tracts.

Advertisements.

THE
MARINER'S MAGAZINE

DEVOTED to the moral improvement
of Seamen, is published weekly, in New
York, under the patronage of the
"Society for promoting the Gospel among
men," and the "Bethel Union of New-
York," at \$2 per an. This publication is the
proper vehicle of communicating to the
public the transactions and operations of the
societies for the promulgation of the Gos-
pel among seamen; and is designed to
more generally a knowledge of the past,
sent, and relative condition of this class
of fellow-men; to notice the progress and
cesses of the means used for their moral
religious improvement; to present and de-
cate their claims upon Christian benevolence,
and, in general, to make known every
that may be useful, entertaining, or inter-
esting to the subject. It is believed that
general circulation of this Magazine will be
than any other means, and aid promote
benevolent views of the friends of sea-
men, by exciting public attention, and
their behalf the sympathies, the contribu-
tions, and the prayers of the pious and bene-
volent. Subscriptions will be received by the
Rev. J. T. Faubus, at No. 14, Cherry street, and by
Faubus, No. 1, Murray-street, New York.
Aug. 13—3t.

JUST PUBLISHED,
THE
BAPTIST HYMN BOOK

IN TWO PARTS.
PART I.—CONTAINING PSALMS AND HYMNS
Designed for Public Worship.
PART II.—CONTAINING SPIRITUAL SONGS
Principally designed for Social and
Private Worship.

Selected from various Authors,
BY WILLIAM P. BIDDLE,
AND
WILLIAM J. NEWBORN,
Pastors of Baptist Churches in North Carolina.

"I will sing with the Spirit; I will sing with
understanding also."—1 Cor. xiv. 15.

RECOMMENDATION.

HAVING carefully examined the selection
of Hymns and Spiritual Songs, entitled "The
Baptist Hymn Book," by Wm. P. Biddle, and
Wm. J. Newborn, we have no hesitation in
stating our unqualified approbation of the work.
The Hymns are: Songs appear to be well se-
lected, of a character truly evangelical, embracing
a great variety of subjects, and well calculated
for public and private devotion. As such, we
cordially recommend it to our brethren, hoping
that the divine blessing may attend it.

O. B. BROWN,
LUTHER RICE.

District of Columbia, to wit:

BE IT REMEMBERED, That on the
sixteenth day of April, in the year of our
independence the one thousand eight hundred and twenty-
third, I, the undersigned, Clerk of the District Court for
the District of Columbia, have caused to be recorded in
the office of the said Court, a certain book, the title of
which is, "The Baptist Hymn Book; in two parts. Part I.
containing Psalms and Hymns designed for public worship;
Part II. containing Spiritual Songs, principally designed
for social and private worship. Selected from various au-
thors, by William P. Biddle and William J. Newborn, Pastors
of Baptist Churches in North Carolina."

"I will sing with the Spirit; I will sing with
understanding also."—1 Cor. xiv. 15.

In conformity to the act of the Congress of the
United States, entitled "An act for the encouragement of
learning, by securing the copies of maps, charts, and
books, to the authors and proprietors of such copies, during
the times therein mentioned;" and also to the act entitled "An
act supplementary to an act entitled 'An act for the encourag-
ement of learning, by securing the copies of maps, charts, and
books, to the authors and proprietors of such copies, during
the times therein mentioned,' and extending the benefits
thereof to the arts of designing, engraving, and etching
sculptural and other prints."

In testimony whereof, I have hereunto set my hand,
and affixed the public seal of my office, the day and year
above written.

EDMUND L. LEE,
Clerk of the District Court for the
District of Columbia.

REMOVAL.

PENNELL PALMER

RESPECTFULLY informs his Friends, Con-
temperance, and the Citizens generally, that he
has removed to the old established Hat Store,
Two doors East of Brown's Hotel, Penn. Avenue,
where he intends, as usual, to manufacture, ac-
cording to order, and keep constantly on hand,
a very superior assortment of

HATS.

Likewise a variety of Hats of other manufac-
ture, viz. New-York, Philadelphia, and Wash-
ington, to the inspection of which, he respect-
fully invites the attention of all before they
purchase elsewhere.

DRAB HATS.

Just finishing, an assortment of Light Drab
Hats, suitable for Summer wear, inferior to
none in the City.
May 7—4f.

PRINTING,
OF EVERY DESCRIPTION,
NEATLY EXECUTED

AT THE COLUMBIAN OFFICE.



Vol. IV.]

The Columbian
Published every Saturday
THE AUTHORITY OF THE B.
ERAL CONVENTION
AT THE COLUMBIAN O
NORTH E STREET,
WASHINGTON CI

Three dollars per
for obtaining five respon-
shall be entitled to the Star
year. If he will himself be
for the payment, he shall
gratias, so long as he ret-
others on his list.
Communications for publica-
Letters on business, should be
JOHN S. MEEHAN
PUBLISHER.

Communications.

For the Columbian Star.

DIONYSIUS, BISHOP OF ALEXANDRIA.

Dionysius, bishop of Alexan-
dria, was a great man in the church
of his time, and of an ancient
family. He was a diligent
student, which he looked for in
the sects of philosophers; but
in Christianity, in which he
was made a presbyter of the
Alexandria, in the year 232
after Christ was created bishop, up-
on the death of Heraclas. The first years
were calm and peaceable; till
the emperor, A. D. 247, began
his confusion, persecuting the
Christians with the utmost violence; and
Alexandria had a heavy pro-
portion bore a part in the com-
munion. Though God was pleased to
preserve him, he was not long
in the last and severest ac-
tural orders, than he desp-
er officer to apprehend him,
sought him in every place,
might hide him. He was
never searched, but he was
concluding that he would not
surrender; yet there he staid
patient, expecting the officer
to seize him, he was sent to
the tower between Alexan-
dria; but he escaped without
being there is an extraordi-
nary instance of one of his let-
ters has preserved. He was
under the Valerian persecut-
ion in the year 257. When
he fled to Alexandria, Diony-
sius himself to Emilian, the gov-
ernor at first directly interdict-
ed him, but endeavored to
forbear that way of wors-
hip would quickly follow
the answer which he re-
turned, apostolical, that "we
obey rather than man;" openly as-
serting that he would worship the true
God, from which resolu-
tion he never swerved, nor ever des-
erted. Dionysius was forcibly
seized in the midst of a dangerous ill-
ness, and died at Cephros, a most de-
serted region of Lybia, in
the year 264. His body was re-
mained for three days
by Christians who
fled from Alexandria,